Purusha, is truly a self-expression, a self-determination proceeding from some truth of his own spiritual being, a manifestation of that truth's dynamic possibilities, or whether it is not rather a creation or •construction presented to him by Nature, by Prakriti, and only in the sense of being individualised in his personal formation of that Nature can it be said to be his own or dependent on him; or, again, it might be a play of a cosmic Imagination, a fantasia of the Infinite imposed on the blank indeterminable of his own eternal pure existence.

These are the three views of creation that seem to have an equal chance of being right, and mind is incapable of definitely deciding between them; for each view is armed with its own mental logic and its appeal to intuition and experience. Overmind •seems to add to the perplexity, tor the overmental view of things allows each possibility to formulate itself in its own independent right and realise its own existence in cognition, in dynamic self-presentation, in substantiating experience.

In Overmind, in all the higher ranges of the mind, we find recurring the dichotomy of a pure •silent self without feature or qualities or

relations,
self-existent, self-poised, self-sufficient,
and the
mighty dynamis of a determinative
knowledge-
power, of a creative consciousness and
force which
precipitates itself into the forms of the
universe.
This opposition which is yet a collocation,
as if
these two were correlatives or
complementaries,
•although apparent contradictions of
each other,